

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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From the Christian Watchman.

Revivals of Religion.

During the last year or two, and especially during the last six months, revivals of religion have prevailed extensively in our churches. We speak by way of comparison; we mean to say that they have prevailed more extensively than at some former periods. Of their comparative purity, we have but little means of judging. We doubt not, however, that they have resulted, as all genuine revivals of religion do, from the outpouring of the Holy Spirit. God seems to have honored a very great variety of instrumentality, as if he purposed to confound the counsels of men, and magnify the riches of his grace in Jesus Christ.

Baptist churches have ever cherished a belief in revivals of religion, and have habitually sought those influences necessary to produce them.—This has been obvious enough to any one who has been accustomed to participate in their meetings of devotion, and witness how fervently the reviving influences of the Spirit have been sought. And may the day never dawn on the church militant, when these hopes and expectations respecting revivals of religion shall cease to inspire and animate the hearts of our members.

How far human instrumentality may be employed in producing and modifying the character of revivals of religion, is an important inquiry.—We believe that revivals of religion may be said to be in a limited sense, the result of human instrumentality; that is to say, God employs human means in accomplishing these purposes of his grace; and more especially is it true that the character of revivals is determined by the instrumentality employed. They may be prolonged or hastened to a crisis. They may be kept comparatively free from impurities, or they may be strangely commingled with the wildest fanaticism. The converts may have a well developed symmetry of Christian character, or their views may be indistinct and mingled with much that is positively erroneous; so as to render it doubtful whether they will be a blessing to the church of Christ, or a positive injury. Thus much we believe is very obvious.

As the ministry stands preeminent in the catalogue of human instrumentalities, very much will depend on its judicious exercise at such a moment, whether regard be had to its action upon the church or upon the unconverted.

We will not at this time attempt to argue the points which we have assumed, but will take it for granted that they are admitted for the purpose of urging one single point, viz., the desirableness of prolonging a revival to the greatest possible degree.

There is always a temptation to hasten the work—there is an anxiety to hear, and every thing said and done produces uncommon results. There is a desire for frequent meetings, and a disposition to continue them until late hours, until mind and body are both exhausted—to introduce whatever is exciting. But the inquirers, after religious instruction has been imparted, should be sent to their Bibles and their closets. They need opportunities for reading the word of God, for meditation and prayer. By protracting the season of revival, opportunities will be given to the pastor for instructing in a more thorough manner than he otherwise could, those who have been awakened.

Very much of the future happiness and usefulness of the Christian will depend upon the instruction which he receives just previous and subsequent to conversion. The mind and heart, like that of infancy, are then susceptible and readily receive such a form as is impressed upon them. The inquirer should be thoroughly instructed in the fundamental doctrines of the gospel, not dogmatically, but experimentally, in their natural order, just as they are presented to his mind in the progress of his inquiries. He should be detained upon each of those doctrines until he has a clear perception of them. He should have a deep conviction of his own sinfulness, of the purity and extent of divine law, and of the fullness and freeness of the atonement of Jesus Christ. For a similar reason, converts should be detained after indulging hopes, from making a profession, until they have a just apprehension of the duties which they are to assume in a public profession. The inquirer should be placed immediately under instruction, and after conversion, he should be kept under the same fostering care of his spiritual teacher, until he fully understands what is implied in a public profession of his faith.

By a long continuance of these special visitations of the Spirit, their beneficial influences upon the churches will be increased. These influences are invaluable to the church, and by their long continuance, the work of sanctification that they are adapted to promote, will become more universal through the whole body, and more complete in the several members.

By a more protracted and less convulsive awakening, there would be fewer instances of spurious conversions, which not unfrequently become a great scandal in religion.

We do not speak theoretically upon these points. They are matters of experience. What

we have said is abundantly sustained by facts.—Who has not seen that by a certain course, a peculiar character has been impressed upon a revival? Some churches ordinarily have revivals of a certain type, other churches have revivals of a far different character. God is infinitely condescending. He blesses a variety of means.—These means may be more or less adapted to the end, and consequently, to be chosen, the one in preference to the other. For though God will not altogether withhold his blessing, he will not bestow it otherwise than by a just regard to the adaptedness of the means to the end.

No one can fail to see the desirableness of having the pastor give direction to a revival of religion among the people of his charge. If he thinks himself incompetent to do this, or if his people are unwilling that he should do it, he had better at once dissolve his connection. For if he nominally holds the office and yields the exercise of its functions to another, he brings the office into disgrace, which he had not a right to do.

We publish the following communication from a young friend, not because we consider all the sentiments contained in it, sound, but for the purpose of affording to some other correspondent an opportunity to reply.

For the Christian Secretary.
Salvation by Grace.

When we read in the word of God of the salvation of man, we infer that his state was a dangerous one, and his salvation implies a rescue from that state. We also learn that sin brought man into this state, for this is what exposes him to the penalty of God's law. "The soul that sinneth, it shall die." And further, we learn that Christ came to redeem us from the curse of the law, "that whosoever believeth on him might not perish, but have everlasting life." We find much said and written on this subject, at the present day, which we fear is only calculated to lead men into error, and end in their eternal ruin.

But what saith the Scripture! "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God." Eph. ii. 8. Then, First. It cannot be that we are saved by the works of the law. For then "is the reward not reckoned of grace, but of debt," says the Apostle. So it could not be a gift. If a man could keep the law of God perfectly, one, two, three, or ten years, should he then violate it, he would be exposed to its penalty. The law of God requires obedience. But it is impossible for man, especially in his natural state, to keep it a single day. Because he is not subject to it, nor can he be, says inspiration, when in a carnal state. So even if salvation by grace, were a possibility by works, man could not be saved in that way.

But, second. It cannot be that we can merit salvation. The law of God, in requiring perfect obedience, requires all that is possible even for Adam to render in his original state. Hence, if a man had violated the law only once, all he could do would not redeem himself from its curse; for he could never render more than perfect obedience. But should he do this, he would not receive salvation as a gift, but as something due to him. And besides, it would be of himself, therefore, it would be opposed to the salvation of the Bible.

Third. We cannot purchase salvation. What could we give God for our salvation? What have we that is not his already? And what is there that we could give as an equivalent for our salvation? Surely, nothing we are in possession of, would be sufficient for it. And should we purchase it, it would be of ourselves, and not the gift of God.

Fourth. We cannot obtain salvation by suffering the penalty of the law. Suppose impenitent men are not punished eternally for the sins they here commit, does it follow that they will finally be saved? Have we any reason to suppose they will cease to sin in the future world? That they will have carried their corrupt nature with them is evident; for says the angel to John; "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." Rev. xxii. 11.—That these words refer to their future state, is too plain to admit of a doubt. Now if they possess their corrupt natures there, who is prepared to say they will not continue to sin. But if they still possess corrupt natures, they cannot be saved, for "except a man be born again, he cannot see the kingdom of God." "Without holiness no man shall see the Lord."

Again. If they could suffer the penalty here, which the law requires, and cease from sin, they could not be said to receive salvation by grace, as a gift of God. Because, if they should suffer what the law requires for their sins, the law would have no more claims upon them. How then could they be said to receive salvation as a gift? And further it would be of themselves, for they have satisfied the law, hence no one could do it for them. So we see, if any receive salvation, they must receive it as a gift, coming from God, or it will not be Bible salvation. They must receive it wholly through the mercy of God, without the least merit of their own.

Salvation will never be forced upon us. God requires that we should accept the gift which he proffers us, and he has certain requisitions also which we must comply with. Some talk as if salvation would be forced upon us, as if men would be saved at any rate. But this cannot be. For this would in effect destroy the man, because it would destroy his free agency. True, some claim that man is not a free agent, but they admit that he is responsible for his conduct. If they do not in so many words, they do in effect: because they profess to believe that he is punished for his iniquity, and rewarded for his virtue. But how can this be, if he is not responsible for his conduct? And if responsibility for conduct does not imply free agency, what does? So salvation will not benefit us, unless we accept it.

When the Apostles were asked by the anxious multitude, on the day of Pentecost, what they should do to be saved, did they tell them they had

nothing to do? Far from it. "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins," &c. And, are we not urged to seek, and to strive, to enter into the kingdom of heaven? But it may be asked, why should we do this, if God does not consider it meritorious? But is this a proper question to ask? Consider the situation of man—a guilty sinner—exposed to eternal ruin, and liable any moment to receive his just desert! Shall he, when a way of escape is provided for him, if he will comply with certain requisitions within his power, ask why they are required of him, if they do not entitle him to an escape! If such are his feelings, God will not receive him.

But there are some who tell us they are seeking salvation, but can obtain no hope of being accepted of God. They tell us, they would make almost any sacrifice to become the recipient of God's grace. But are they not trying to merit salvation, or to do something of some merit.—May not one reason they are not born again be, that they are not willing to receive salvation, as a gift, a free, unmerited gift?

And in conclusion, let me ask, are Christians sufficiently impressed with this truth? Do they realize it as much as they ought, that they owe their eternal all to God? Does the infinite obligation they are under to God, make a proper impression on their minds? If so, do they show it at all times by their conduct?

E. P. B.

For the Christian Secretary.

HOME MISSIONS.

AM. BAP. HOME MISSION ROOMS,
NEW YORK, JUNE 8, 1843.
MICHIGAN.

From Rev. E. H. Hamlin, Jackson.

During the past quarter I have been constantly occupied amidst revivals in this and other places. Many conversions have occurred, and many have been baptized. A new church, also, has been organized at Spring Arbor, and a licentiate of the church under my care in this place has been ordained as their pastor. Our congregations are much enlarged, and we think will be permanently so. Our prospects are more cheering than at any former period.

There are revivals in nearly every district around us. Never before, since my residence in this State, have there been so numerous and extensive as at present. Our churches are large sharers in the blessing. I cannot attend to half the calls for ministerial labor.

OHIO.

From Rev. S. B. Webster, of Norwalk.

The Lord has done great things for us since my last report. In the judgment of charity about 100 persons have been converted from the error of their ways; among whom are some of our most valuable citizens. Sixty-five have already been baptized, and others will follow soon in the way the Saviour marked out.

The work of the Lord is revived on all sides of us, far exceeding any thing ever before known in this section of the country. On this account every minister is engaged, working over against his own house. Hence it is laborious for us all, and we need help very much.

ILLINOIS.

From Rev. E. C. Brown, Quincy.

In my last, of January 31st, I informed you of indications of a revival among us. The blessing has descended, and we are still enjoying it. Thus far, 41 persons have been baptized, and 13 have been added to us by letter and restoration. The church has thus doubled its previous number of members, and on account of the character of several of the new members, quadrupled its strength and influence in the city. Heretofore our principal members resided in the country; this revival has operated chiefly among our citizens and resulted as my weak faith scarcely allowed me to expect in five years to come.

I have seen but little excitement among the people. But few were at any one time known to be inquirers, but a solemn attention to the concerns of the soul seemed to pervade all minds.—As I wrote you before, a spirit of prayer pervaded the church, and I can but regard the whole as the work of the Holy Spirit. I was aided nearly a month by brother Joel Sweet, who came to us in the fullness of the blessing of the gospel, which was evidently blest to the conversion of many.

While we give to God all the glory, we are grateful to the Home Mission Society for the aid afforded us in past years in our low estate. We are now endeavoring to complete our meeting-house, and hope to succeed in all this year. On this account we shall probably need your aid a little longer, but trust we shall soon be able to support the gospel ourselves.

All the above articles have been deferred a few weeks on account of a pressure of other matter on our hands, but the interest of them is undiminished. They afford cheering evidence of the progress of religious revivals and of the favored instrumentality of the Home Mission Society in the great work of evangelizing the land. It needs, and it is not deserving of, more lively sympathy and active cooperation on the part of the churches?

BENJ. M. HILL, Cor. Sec.

AM. AND FOR. BIBLE SOCIETY'S ROOMS,
New York, June 23, 1843.

Receipts from Connecticut.

Mrs. Abigail Hunt, Sharon, per Rev. A. Babcock, \$5; A friend in New Canaan, \$0 50:—\$5 50.

Frederick Swartz.

Mr. Swartz died in India on the 13th of February, 1798, in the seventy-second year of his age. All classes and ranks of men joined in the most unaffected sorrow at his death. The native prince called him "the father, the friend, the protector, the guide of his youth, the great and good man." The Court of Directors of the East India

Company erected a beautiful marble monument to his memory, on which they recorded, in most emphatic and affecting language, their sense of his transcendent worth. In this expression of high veneration for his character, the Madras government most cordially concurred. In the midst of a bloody and vindictive war with the Carnatic, Hyder Ally sent orders to his officers "to permit the venerable Father Swartz to pass unmolested, and show him respect and kindness, for he is a holy man, and means no harm to my government."

The fruits of his labors were most ample and encouraging. India, in all coming time, will have occasion to remember him as one of her greatest benefactors. By means of the mission of Swartz and his associates, Dr. Cary estimated that more than 40,000 individuals were converted to the Christian faith; Dr. Buchanan reckoned them at 80,000. In these interesting regions there has recently been a wonderful revival of religion. In January, 1829, in the single district of Tinnevely, more than 20,000 individuals had renounced heathenism.

From the Christian Watchman.

Letter from Rev. R. H. Neale.

LONDON, JUNE 2, 1843.

MY DEAR BRO. STOW.—What a world of changes! It seems but yesterday that I received a letter from you, on your eastern tour, and now the scene is reversed, and I, on a similar tour, have the happiness of returning your favor. Here we are in the great metropolis of the world. I can scarcely realize that it is only a little more than two weeks since we left home. We have travelled a distance of 3,000 miles, and have been nearly a week in London. We have been walking from one place to another from morning till evening, until our very heels are blistered. I was impatient the moment I arrived in the city to get a view of the places with which the charm of interesting associations is connected. So, after leaving our "luggage," according to your direction, at Mr. M's, No. 6 Queen St. Place, we commenced a regular stroll—to St. Paul's Cathedral, Westminster Abbey, the Parliament house, the old Bow church, of Whittington memory, Buckingham Palace, and what I valued more than all to Bunhill-fields cemetery. It may seem peevish and foolish in me, but still I confess, to have the emotions, the hallowed associations which are awakened by standing, as I did yesterday, by the side of John Bunyan's grave, is worth making a visit to England. The enthusiasm of my boyhood all came up afresh as I leaned upon the tomb, and recollected the scenes and sentiments, the charming imagery and the still more precious thoughts contained in the Pilgrim's Progress. From this tomb we next directed our steps, as visitors to this cemetery generally do, to the grave of Isaac Watts; and thought of his sweet hymns. We next visited the tombs of Dr. Gill, and others whose names are known and venerated throughout the Christian world. I wrote down in my note book several of the inscriptions upon these tombs, which if you did not copy them yourself, you will be interested to see when I return.

Yesterday we attended a great Union meeting at Exeter Hall. The most distinguished ministers of all the evangelical denominations were present. We had the rare opportunity of seeing and hearing apparently in their happiest moods of mind, the Rev. Dr. Harris, Dr. Cox, the Hon. Rev. Baptist W. Noel, John Angel James, Isaac Taylor, and many others. It was a rich treat to us.

"A feast of reason, and a flow of soul."

The object of this meeting was to promote union and brotherly love among Christians who, to use their own language, held to the great Head, but differed on minor unimportant points. The promotion of brotherly love among Christians of different denominations has ever been dear to my heart; but I doubt whether such meetings are likely to accomplish it. There must necessarily, in attempts to unite Christians of different sects, be allusions, as there were in the meeting yesterday, to their denominational peculiarities, and then you touch a tender spot, and in nine cases out of ten, the end proposed is defeated by the means employed.—Love is turned to hatred, and the wine which at first appeared red and sparkling, becomes vinegar. Besides, this talk about non-essentials and unimportant points is not the true exercise of Christian charity. Brotherly love never should be sought at the expense of loyalty to the great Head of the church. Let Christians of all denominations serve their Master with strict and uncompromising fidelity, and there will be no danger of alienation or discord. Let them "strive together for the faith of the gospel," and as a matter of course, they will "love as brethren." I was more impressed than ever with the truth of these sentiments in the meeting yesterday.—In the course of their remarks the different speakers went on to tell what sentiments Christians might hold and act upon, and yet be all in good fellowship, and sit at the same sacramental table. They might be Calvinists or Arminians. Some might think that the infants of believing parents should be admitted to membership in the church, while others would confine this privilege to believers only, nevertheless, said the speakers, this is no occasion for disunion, and should be no bar against Christian and church fellowship! Said I, "Mr. M." (who you know is an open communion Baptist), "can you go that?" He shook his head as if it was carrying good feeling a little too far. Truly such meetings are of doubtful utility. Still a kind, amiable and Christian spirit was manifested by the speakers, and the occasion was one which called forth their most fervid enthusiasm with their strongest mental powers. The public exercises commenced at 10 o'clock. A. M. but the spacious hall was crowded with overflowing at 8, and at 1 after 8, when we arrived, hundreds were going away unable to obtain admission. We should have lost our seats but for the generosity and elbow power of our friend Mr. M., who led us by a narrow stair-way,

to the platform where we had every facility for enjoying the meeting. I was surprised, as I recollect you were, at the patience of the people. There they sat, and many of them stood, and women too, from eight in the morning until four in the afternoon! There was another circumstance that I rather think would have made our Boston people stare. After the hall was crowded and the exercises were about to commence, who should enter and advance up to a table on the platform, where the ministers were sitting, but a servant girl with two decanters of real old Madeira. What would our temperance people say to that? Ministers drinking wine during public religious exercises!

We spent last Sabbath in Liverpool. In the morning we went to Dr. Raffles' church. It was crowded in every part. I observed that a great many in the congregation had on large silk scarves tied with crapes. The pulpit and different parts of the house were hung in mourning. On inquiry, I learned that the wife of Dr. Raffles had died the week before, and that her funeral sermon was to be preached that morning. I regretted my disappointment in not hearing the Doctor himself. But I forgot this in the pleasure I derived from listening to the Rev. James Parsons, who officiated in his place. The sermon was most appropriate to the occasion, and his references to the family relation which had been sundered, were to my own feelings, separated as I was, far from my own family and friends peculiarly affecting. "Twenty-three years ago," he remarked, "your bereaved pastor preached the funeral sermon of my mother in this house. That sermon was the occasion of my conversion to God, and if the sermon which I am now preaching by his request, should be attended with a similar blessing to these his bereaved children, I should realize one of the strongest wishes of my heart." The whole congregation was in tears, and I, reminded as I was of a dear mother, whose death had I trust been blessed to my own conversion, and whose oft-frequented grave was now far away, was weeping among the rest.

In the evening we heard the Rev. Hugh McNeil, a well known clergyman of the Established church. His discourse was on a subject which is now, you are aware, exciting much interest in England, *Puseyism*. He took a decided stand against "another gospel," as he called it, "which is not another." He opposed the new doctrine on the ground of its teaching that sinners are justified by their own works conjoined with the righteousness of Christ. The sermon was highly evangelical, rich in thought, and to my surprise, in a clergyman of the Establishment, delivered off-hand.

We start for Italy next Monday. As you said to me, so say I to you, remember me to the "dear fraternity of pastors." The family where we are staying are very kind to us, and speak with much affection of the acquaintance they formed with you. Your likeness is hanging up in the room where I am now writing, and it does me good to look at it.

Your affectionate brother,
ROLAND H. NEALE.

Virginia Baptist Anniversaries.

The Religious Herald of June 8th, contains an account of the June anniversaries of the several religious societies connected with our denomination in that State, from which we make the following condensed report:—

The delegation was not as large as in some previous years. Dr. Pattison, one of the Secretaries of the Board of the Convention, Dr. A. Maclay, Agent of the American and Foreign Bible Society, I. McCoy, Agent for the American Indian Missionary Association, and Elder Burrows, Philadelphia, on behalf of the American Baptist Publication and Sunday School Society, were present.

The Virginia and Foreign Baptist Bible Society met at the 2d Baptist church, Friday forenoon, June 2d, at 10 o'clock.

Addresses were delivered by Elders Jeter, Southwood, Maclay and McCoy.

The Virginia Baptist and Foreign Missionary Society met at the Second Baptist Church, at 4 o'clock.

Elder McCoy gave an interesting statement of the past state and present condition of the Indians, and the favorable opportunity now presented by their removal to a permanent location, of preaching the gospel successfully to them, if efficient measures can at once be adopted.

Dr. Pattison was then introduced to the meeting, and remarked that very few Christians properly felt the magnitude and importance of this great work. He noticed the embarrassments of the Board, and the generous efforts made by the meeting in Albany to relieve them.

His address excited a tone of hallowed feeling in the auditory. A resolution was adopted to refer the subject to a committee, in order that some plan might be devised to increase our contributions. It was proposed by some brethren, that an effort should be made at that time.—One brother proposed to give half the avails of his crop of wheat to the mission cause; another to pay one hundred dollars; another to become responsible for fifty dollars, to be paid by the first of October; another subscribed thirty dollars, and one twenty-five dollars. The meeting was then adjourned.

At 8 o'clock, on Saturday evening, a large assembly met at the First Baptist church, and listened with much interest to a sketch of the various missionary stations of the Convention to the East, by Dr. Pattison.

The General Association met on Saturday morning, at 9 o'clock, in the Second Baptist church.

Elder W. C. Crane, the Agent of the Virginia Tract Society, addressed the meeting on the utility of tract distribution, especially in reference to missionary operations. Elder Maclay also addressed the meeting on the same subject.

At 11 o'clock, the annual sermon was delivered to a crowded auditory, by Elder Jeter.

At the close of the sermon the annual and treasurer's reports were read. The missionaries had labored with success. The sum of about \$3,800 had been received during the year.

The Va. Baptist Education Soc. met at the 1st Church, at 11 o'clock. Elder Jeter, the President, in the chair.

From the annual report of the Board, it appeared that the College is in a flourishing state. The number of students has been about 70; 21 of them are studying for the ministry.

Resolutions were offered, and addresses delivered by Dr. Pattison, brother A. J. Crane, and Elder Burrows, of Philadelphia. Elder Jeter addressed the meeting after organizing the Society.

The Sunday School and Tract Association met at the 1st Baptist church, on Monday afternoon, at 4 o'clock.

From the report it appeared that there are still a large number of the churches in the State without Sabbath schools. In Richmond, Petersburg, Norfolk, Portsmouth, Hampton, Charlottesville, &c., there are flourishing Sabbath schools, and in many of the country churches, good schools are kept up throughout the year.

Addresses were delivered by Elders Robinson, Hume and Walker. Elder Burrows on behalf of the Bap. Pub. Soc., advocated the claims of that Society, on the Baptists of the United States.—Bap. Adv.

The Georgia Baptist Convention.

This body met with the Baptist church in Madison, on the 19th inst. Rev. B. M. Sanders in the chair. The introductory sermon was delivered, according to previous appointment, by Rev. S. G. Hillyer, of Milledgeville, and was founded on John 2: 17.—The Education sermon on Lord's day was preached by particular request by Rev. J. G. Binney, of Savannah, who expects soon to depart for Burma as a missionary, under the direction of our Baptist Board of Missions. The discourses gave very general satisfaction to all who heard them. We regret that we have not time to notice them more particularly.—We give the following statements relative to our finances.

We can do but little more at present than report the state of the several funds.

MERCER UNIVERSITY.—The following appears from the report of the Executive Committee, to be the present state of the funds of this Institution:

University Fund, April 20th, 1843.	\$69,346 40
Central Professorship,	19,234 93
Room Rent Fund,	88 09
Interest due on Notes uncollected, Jan. 1843,	8,040 03
Total,	\$95,709 45

A large portion of the funds of this Institution will be finally lost, in consequence of the insolvency of many who gave their notes for the amount of their subscriptions.

MISSIONARY FUNDS.—The following amounts have been received during and since the previous meeting of the Convention. The sums contributed during its late session are not included.

Burman Mission,	\$142 85
Burman Bible,	36 50
Foreign Missions,	1751 99
Am. & For. Bible So.	363 25
Am. Bap. Home Missions,	49 50
Missionary purposes,	91 00
African Missions,	14 81
Domestic Missions,	106 55
General purposes,	317 18
Total,	\$2,873 53

It is necessary here to make two remarks. 1. Our Domestic Missions are managed by our District Associations, and no reports of their operations are made to our Convention. This is a defect in our operations which should be remedied. 2. Large amounts are contributed in the State to our National Societies, of which no returns are made to the Convention. It does appear to us very desirable that our brethren should make their donations through the Convention, or its duly appointed officers. Their charities would as certainly reach the object for which they were designed, through our Treasurer, as through any other channel, and would probably do more good; for they would tend to stimulate and encourage the benevolent at home as well as relieve the needy abroad.

THE INDEX.—The funds due for the Index, on the 1st of May, amounted to upwards of \$6,000; the receipts in advance, to a little over \$800. These debts and credits are distributed as follows:

Dues.	
In Georgia, about	\$3,900 00
Alabama,	1,600 00
Mississippi,	500 00
South Carolina,	150 00
Total,	\$6,150 00

Payments in advance.	
In Georgia,	\$482 00
Alabama,	79 00
South Carolina,	27 90
Mississippi, amount not remembered.	

The above does not include our scattering dues and collections in Florida, Louisiana and elsewhere. A very large portion of the dues, (more than two thirds,) can probably never be collected. Ch. Index.

A Scene, mournful but sublime.

One of the missionaries of the Sandwich Islands, giving an account of the recent seizure of the Islands by the British, gives the following particulars of the last act in this affair, so disgraceful to the men by whom the surrender was basely compelled.

After the king had finally given his reluctant consent to the cession, nothing remained to be done but the signing of the papers.

"When this last act was to be performed, an affecting scene occurred. The chiefs sat silent for a season in sadness, struggling to suppress the emotions of their heaving breasts. One proposed prayer. They all knelt down and prayed, and after the prayer was closed, they all remained kneeling for several minutes. After they had arisen, the King and Premier stepped forward, and with aching hearts, ceded away their native islands, by subscribing the requisite proclamation."

If this act of the British officer is approved by government, we trust that the historian, in recording the victory of England over Kamehameha, will not forget to write down the incident we have here related. A few years ago, this island-king and his subjects were heathen. Under the influence of Christianity, they have been raised to the enjoyment of liberty and civilization, and in the very infancy of their new existence, they are summoned to surrender their all to foreign masters at the mouth of the British cannon!—N. Y. Observer.

The Abolition Movement in Texas.

The New Orleans Bee, of May 18th, says that a very distinguished citizen of Texas, in speaking of the present posture of affairs in that place, writes:

"I affirm to you, in the most solemn manner, and on my word as a gentleman, that at this moment, the advocates of the policy of emancipation are boldly traversing the country, and with me unanticipated success. I feel deeply distressed that it is so; but how can I believe otherwise, when I see in the ranks, the talent, character and influence of the first order in the country."

"Of course, the Bee, and other southern journals, deprecate and mourn most deeply these indications of a coming revolution, and are trying to persuade themselves and their readers that after all, the 'mad project' will fail. The views of the Liberty Press, a paper published at Utica, we regard as just and well stated. The editor gives credit to the reports of these movements in Texas for the following reasons:—*Reflector*.

"1st. The mediation of England is evidently sought between Texas and Mexico. Mexico would listen to no overtures for Texan independence unless slavery was to be abolished; and England would not be very prompt to interfere if her interference were to work the perpetuation of the system in that beautiful and splendid country."

"2d. Texas is mostly owned by Northern capitalists. Her land scrip was mostly sold to Northern men. Now Northern moneyed men are not so obtuse as to fail to perceive the great pecuniary advantages resulting from the abolition of slavery. Land, now worth three cents an acre, would, were that horrible curse removed, rise in a short time to two or three dollars an acre. Emigration from the North would immediately commence, and the hardy boys of the Northern and Middle States would pour into that beautiful land by the thousands. While slavery lives, the Hydra of the days of Hercules was not more dreaded than will be Texas, by upright, sagacious, laboring men of the North. Texas, in size, is little larger than France; and writers say its climate resembles that of France very much. What a splendid country! It is for the most part very healthy, and would fill up more rapidly than any of the Western or South-western States of the Union have ever done, would it but wake from its nightmare. Heaven grant it may!"

REVIVALS.

Revivals in Maine.

In Zion's Advocate of last week, we have accounts of several interesting revivals of religion. The Baptist church in Farmington, under the pastoral charge of Rev. Marshman W. Williams, is enjoying at the present time, a most interesting revival of religion. Many young men of the village have, of late, become hopefully pious, and the academy has shared largely in the good work. The church is greatly encouraged.

In Monmouth, also, Rev. C. Case writes that—"About forty, it is judged, in this vicinity, have during the revival, hoped in the pardoning mercy of God. Twenty-one have been received into the church; eight now stand as candidates for baptism."

The Rev. John Butler writes from Sebasticon, under date of May 15,—"The Lord is in a remarkable manner visiting the people of this village, with his salvation. Within a week, ten have hopefully experienced renewing grace, and many more are awakened to a sense of their lost condition. Indeed the whole community seem to be awaking from the slumbers of impenitence."

The Rev. David Nutter, pastor of one of the Baptist churches in Sedgwick, thus speaks of that place and its vicinity:—

"The Lord is doing a wonderful work in this part of the country. In every place where I have been, and from which I hear, revivals are progressing. On the islands of the sea, and on the main land, multitudes of sinners are turning to God. On Deer Island, Swan's Island, Gott's Island, Black Island, Long Island, and others in this vicinity, God is displaying his rich grace in the salvation of very many precious souls. Forty have been baptized on Long Island, where there are but about 140 inhabitants; and many others are waiting for an opportunity; for they have no minister."

Sedgwick has also been greatly blessed. All the Baptist churches in the town have shared in it. One hundred and forty have been baptized. "Amongst the converts, who have united with our church, are three sea captains, all of whom were cast away last season. And it was in consequence of these disasters, that they were brought home to share in the good work which we have experienced. They thankfully acknowledge the providence of God, which has resulted in the salvation of their souls. One of these is a son of our lamented brother, the late elder Lord, of Surry."

Revival at Sea.

We copied an extract of a letter, published in the Boston Recorder a few weeks since, containing an account of the conversion of a whole ship's crew while at sea. Since that time another letter has been received by the pastor of the Seamen's Chapel at Salem, dated at sea, March 15, 1843. It was written jointly by five of the sailors. The following we find in the Recorder. Will the opposers of evangelical religion, say that this is all priestcraft?

"This is the happiest ship that floats the ocean. At least, so it seems to us. We are all happy together; and that is a great thing to any of a ship's company. O, Sir, how thankful we are to you,

for your good advice and prayers. We know your prayers have been heard and answered. Every time we pray—and that is often—we remember you and the Bethel church. If you could look into this forecastle some evening, you would be surprised to see a whole crew kneeling in solemn prayer to God for their pastor. It is a new life to us. Our captain is a pious man, and he rejoices to see us hand in hand serving God. It does not seem as though we were on board a vessel, every thing goes on so happily; no grumbling; no profane language; nothing but what is good. We are just like a family together; what one says, all agree to. I hope through the goodness of God, we shall be enabled always to remain so. We shall try to keep the Sabbath holy in port; instead of rambling on shore, we shall stay on board, and raise the Bethel flag. We want you to remember us the first Sunday after you get this. Mention our little church. We call it a church, for it seems more like one than a vessel. We wish everybody knew what a revival we have had on board. Surely the work of God has been great, in bringing a whole crew to bow their stubborn hearts to the blessed Saviour. One young man was so much distressed in mind that he went to some of his shipmates after they had turned in, and begged them to turn out and pray for him. Now we are all rejoicing in Christ. Even the smallest boy on board may be heard praying for his good minister at home."

Christian Secretary.

HARTFORD, JUNE 30, 1843.

Concert of Action.

One of the most important measures adopted at the late meeting of the Convention, was, the recommendation of a systematic plan of united action in the collection of funds for the various objects of Christian benevolence. Although we regard the plan there recommended, as by no means perfect, yet it forms a good beginning, and if our churches fall in with it, and agents of the different societies govern themselves accordingly, we confidently believe that much confusion in our benevolent operations will be prevented, and the amount of our contributions greatly increased.

The plan, so far as adopted, proposes that the churches shall act in concert, appropriating specific seasons of the year to the most important objects. Allowing the Conventional year to begin with July, the following arrangement was recommended, viz:—

1st quarter—July, Aug. and Sept. Home & Domestic Miss. 2d " Oct. Nov. and Dec. Ministerial Education. 3d " Jan. Feb. and March, Bible cause. 4th " April, May and June, Foreign Missions.

We believe the time is not very distant, if it has not already arrived, when all our churches must acknowledge the necessity of these four distinct branches of Christian action. If the question were put to the Baptist denomination in Connecticut, "Shall either of the above named objects be abandoned?" we believe the answer from every church would be "NO!" Although but few of the churches have done much for the education cause, yet let each be questioned, "Shall nothing more be done to assist indigent young men who have given themselves to the cause of Christ, and who have no means of preparing themselves for usefulness at home or abroad?" and the united reply, we doubt not, would be, that such a result ought not to be contemplated. If our churches are to be supplied with pastors, and the heathen with missionaries, our young brethren must have the means of preparing themselves for these offices.—The same answer would be given in regard to the importance of continuing either of the objects above named.

If, then, we have not mistaken the views of our churches, (and if we have, we will stand corrected on due information,) then it is clear that we absolutely need organizations for the various purposes already named. But how can these organizations be sustained except by the regular and continuous flow of our charities? Suppose the two Baptist churches in this city gave \$500 last year for Foreign Missions, which amount was applied to the support of a Missionary. Would it not relieve the Board from much anxiety, and enable them to act more effectively, if they could rely with some degree of certainty upon a sum not less than that for the ensuing year? But suppose these churches should say; "we made an extra effort last year for Foreign Missions, and must be excused from doing much this year?" Who is to support that missionary this year?

For our own part, we have become quite dissatisfied with these "extra efforts," as they are called. They may have been necessary in former stages of our benevolent operations, but with the experience and light of the last half century, it would seem that our churches ought to feel the same obligations to support these great institutions of christianity that they do to support preaching in their respective houses of worship. And deficient as we are in self-denying piety, we are of the opinion that this is not the only difficulty.—Let the churches adopt a plan of action, by which the various objects of benevolence shall be brought before them at suitable times, without crowding everything into a month or week, and we firmly believe that their collections would be double in a year, and made with greater ease than they are now made.

In some churches there is a great dislike to agents. But we think this often results from the fact that there is no system in their plan of operations. We know of some instances in which agents for not less than three of the objects named above, have visited churches on successive

Sabbaths, advocating the claims of their respective societies. We need not dwell on the inconveniences of such an occurrence both to the churches, and to our agents. We think if the plan adopted at the Convention be adhered to, the evil complained of will be greatly diminished.

We will close this article by responding most heartily to the request contained in the following resolution, passed by the Convention:—

Resolved, That the editor and publishers of the Christian Secretary be requested to devote a portion of the paper, during each quarter of the year, to the specific object under consideration, giving such information, and inserting such articles as shall be calculated to stimulate the churches to faithfulness and duty in their action."

We assure our brethren that we shall be happy to cooperate in any way that we can consistently, in carrying forward the work which they have commenced. We shall depend, however, in some measure upon them, in securing the object contemplated in the resolution above. And we take this opportunity to solicit from them articles of a suitable character and length on the various objects to be advocated. It will be seen that the first quarter commences with July, and is to be devoted to *Home and Domestic Missions*.

BAPTISTS IN GREAT BRITAIN.—We gather the following facts from a condensed summary in the Baptist Advocate, made up from the Report of the Rev. J. H. Hinton before the Baptist Union.

Number of ch's. in England,	1,310
" " " Wales,	257
" " " Scotland,	73
" " " Ireland,	36—1,676

Fourteen hundred and eighteen of the churches return their number of members, amounting to 131,272; the average number for each church being 92. The same average applied to the whole number of churches, would give a total of 154,100. This is supposed to represent a population of four times the number, or more than 616,000. The number of Sunday scholars returned by 1,141 churches, is 143,027.

Nine hundred and sixty churches report an increase of 10,402; in 179 others a decrease of 763 members is reported, and 135 churches report their numbers unchanged; making an actual clear increase for the year, in 1,274 churches of 9,369. The same ratio in all the churches would amount to a clear increase of 12,558, which is probably not far from the truth.

Within the past three years, sixty small churches have become extinct, and one hundred and five new ones were organized within the same period.

Mr. Hinton, in closing his report, considered the Baptist denomination in a more healthy and prosperous condition than any other in the United Kingdom. He regarded this fact as a cause of the humblest gratitude to Almighty God, and as a summons to unwearied and enlarged activity.

Letter from Mrs. Vinton.

MAULMAIN, NOV. 24, 1842.

DEAR SISTERS NICHOLS AND SHERWOOD,—Your kind, affectionate letters have been lying by me almost a year, without the possibility of my being able to answer them. I am now making preparations for my ninth excursion into the jungle, "if the Lord will." As I have two children and expect to be gone 5½ months, the business of preparation for such a tour involves much labor and care. But I must lay aside my work for a short time to communicate to you some of our joys and sorrows since I last wrote. I say, joys and sorrows, for they are wisely mingled in our cup by our heavenly Father. Last dry season while travelling in the jungle, we met with much encouragement. At the three different Christian villages, 32 were baptized; and many of the church members seemed growing in grace, and all firm in the faith. During the rains our boarding school numbered about 70, and was more than usually interesting. The Epistle to the Romans was printed and put into the hands of the scholars for the first time. They were delighted with it; as well as with some other new books which were printed. The classes in Geography and Arithmetic made greater proficiency than any class before them. Eight more were baptized during the rains. In addition to the care of the churches in this region, Mr. Vinton has taken charge of the Karen church in the region of Rangoon. He would have visited it last year, had it not been for the coming down of the king of Burma to Rangoon, which rendered it impracticable. Had he gone then, it would doubtless have attracted the attention of the government, and in all probability, involved the poor Karens in persecution. But as all was quiet this season, Mr. Vinton felt it to be his duty to go there. As my own health is rather delicate, I was urged to accompany him that I might get a little recruited before going into the jungle. I consented, and took my children with me. We expected that our accommodations would be comfortable, and supposed that we should not be on our passage more than three days. But on going aboard, we found two families of Jews in possession of our accommodations, and we had to go as deck passengers. The Capt. was a young Portuguese, inexperienced, and unacquainted with his course. So that instead of being three days on our passage, we were seven. We got out of provisions and water; but the Lord mercifully spared our lives, although we were all ill on our arrival at Rangoon. Mr. Vinton had caught a violent cold, and had a severe cough, Brainerd had a bowel complaint, and Justitia a

fever. I had not had a night's rest while on board, for I literally watched the children lest they should get uncovered in the night, and be exposed to cold.

On our arrival we sent out into the Karen jungle for the Karen assistants to come in, as it was deemed impracticable for us to go to them. We had heard before we went round that the Roman Catholic priest had been making efforts, and had seduced some of the converts from the faith. But we were happy to learn from the assistants that but one who had been baptized, had at all been inclined that way, though they had many inducements to apostatize. Although they have been much persecuted, they all appear steadfast. Many are asking for baptism, but there is no one to administer the ordinance. They are so strictly watched by the Burmans that they dare not meet on the Sabbath more than ten or twelve in a place, and then keep one of their number standing sentinel to apprise them of the approach of danger. One of my old scholars told me that while he was preaching one Sabbath, a Burman came in, and saw his book, and, as a consequence, apprehended his father-in-law, took him down to R., had his books all taken from him, and he fined 70 rupees. Another, who left our school a little more than a year since, was suspected of having entered our religion, was hunted from village to village, till he had to bury his books in the ground, and before he dared to dig them up, they were rotten. Notwithstanding the danger the books involve, they are anxious to take them with them, even at the peril of their lives. How long will a jealous God suffer 1000 or more of his followers to sigh and cry for religious liberty? There is now an overland route found out, so that the assistants can communicate with us without its being known to the Burmans.

The cholera has been raging in Burmah Proper for about six months. It made its appearance here about two months since. At first it assumed a mild form, and many cases yielded to the treatment of the native physicians and European doctors. The most that have died in a day in this place have been fifty-three. Now the number is not more than ten or twelve daily. It has spread through all the villages in this region, and has produced dreadful havoc at Chetthingsville. There the disease assumed its most fatal character. A man in perfect health would be seized and purge three times, and die. A man left here on Thursday, and arrived at home on Saturday in health, laid down, and in a few moments his legs were numb, his tongue cold, and after purging a few times, died; his wife and three little ones buried him, and ran to the jungle, but the woman was attacked, and died, leaving her little infant, and two other children, orphans, without anything to eat. We sent up to have them brought down to us, but the little one had been so starved coming, that it died a few hours after it arrived. Twenty of the dear church in that place with whom we had worshipped and communed, are now no more! All were well and prosperous when we left at the close of the dry season—now husbands are mourning for their wives—wives for husbands—parents for children, and many poor orphans for the loss of their parents. We have now nine orphans with us, who would otherwise be destitute; and many more must be assisted in the jungle. When the cholera first broke out, some died; some were ill, and some fled; and, as a consequence, the buffaloes were left in possession of the paddy and cotton-fields; so that now they are returning—they have not a handful of rice to eat, and the whole village is in a starving condition.

A boat arrived last evening. A man has brought down a few fowls to sell for rice, for he says that his wife had not tasted rice for four days before he left. Mr. Vinton has now gone up there with supplies for the present, that is, to keep them from starving till they can find employ. On his return I shall go up there, and he will accompany sister Miranda to her station at Newville, where she will get up a school and spend the greater part of the dry season. Mr. V. expects, the Lord willing, to go to Tavoy and help Br. Mason attend a protracted meeting, after which Br. M. will come back with Mr. V. and attend one somewhere in this region, i. e. among the Karens.

We still need an interest in your prayers. Oh labor for us at a throne of grace. I have forgotten whether we have ever acknowledged the reception of the nice box you sent us last year. If we have not, please to accept our grateful thanks for them. Miranda also wishes to be remembered to you. You can hardly imagine what a treat it was to us to see that dear sister, and have her come and live with us. She has got the language so that she can labor efficiently, and she gives herself wholly to the work.

Yours, in the bonds of the gospel,
C. H. VINTON.

Ordination.

By request of the Baptist church in Clinton, an Ecclesiastical Council convened at that place, June 20th, for the purpose of examining, and if deemed expedient, to set apart to the work of the Gospel ministry, Brother Abijah C. Wheat.

Council organized by the choice of Rev. W. G. Miller, Moderator, and Rev. B. T. Shailer, Clerk. After hearing the experience, call to the ministry, and views of Bible doctrine of Bro. Wheat, the council resolved on proceeding to his

ordination. The fol-

cises:
Sermon by Rev. 9; "Though we or any other gospel unpreached unto you, separating prayer and Miller; Hand of Fel-ler; Concluding pr-Benediction by the occasion, was pe-enterprising choir c-tion.

Brother Wheat is a preacher in the Me-which he presented character and stand-withdrawing from comment upon this c-as having been for c-ulate the church in C-bors of a brother so-do them good. May-and people have form-recognition has been-tual benefit of the par-

Fre-We believe this is formerly known as "sen. In the "Morning an editorial article in-tist Connection," in w-ever of system we hav-"the union of the chu-and more cemented, tion may be considere-

The following are th-Baptist organization, the Morning Star:

"To subserve the v-terests we have, 1. C-ing over one town, of-gregation plan, as t-2. Quarterly Meeting churches in the space-four sessions a year-bracing large portions holding their sessions at Conference, embracing holding its sessions th-lievers become membe-fession of their faith; members of the Q. M's to them according to th-having an equal voice-egates, as in all other-M's represent themsel-Y. M's to the General has the sole power of-bers, and of withdraw-fellowship, for heresy o-practice, amounting to-of the gospel; but no b-ing the decisions of a properly pertaining to plain—churches have their own internal affa-discipline, and dismiss-officers, election and s-and control of meeting-liable to have any of th-reversed. In like man-pervision and disciplin-Q. M's and the General So that the same relat-bers bear to their chur-their Quarterly Meetin-Yearly Meetings, and Conference. Thus the publican and equal. I-and also the greatest ef-cording to the last stati-prises 18 Y. M's, 95 Q-50,688 communicants. past year, 3471."

MISSIONARY RECEIPT-gave the amount of fu-session of the Conventio-to be able to furnish h-ceipts for the year in-owing to some informa-some of the churches th-been able to make out-the amount paid. Thi-the fact that in severa-have been paid directl-societies, and no accoun-to the treasurer.

The whole amount Home, and Domestic M-ty will amount to about

Hudson River Assoc-the Baptist Advocate, w-tion held its annual M-Tuesday, Wednesday and From the statistics pres-Association has been pr-year, in an unusual de-tisms amounting to two-and ten; forty-seven were added by experien-members in the Assoc-a nett increase for the y-hundred and twenty-two. receipt of this intelliger-should spend Thursday a-giving and praise.

New Baptist Church-tist church, consisting o-was recognized on the-convened for that purp-church in Troy. Ser-

Wayland. The field which this church is to occupy is the north part of the city of Troy, where there is need of a new church. The most cordial feeling exists between them and the First Baptist church, from which this new interest separated. The Rev. Leland Howard, formerly of this State, and once for six years pastor of the First church in Troy, is to take charge of the new church.

EPISCOPAL BOARD OF MISSIONS.—The meeting of this Board was held at Boston, on Wednesday of last week. The report of the Domestic Committee was read by the Rev. Mr. Harris, from which it appears that there are ninety-four missionaries, and one hundred and eighty mission stations, in this department. The engagements for the past year had all been met, and the Report recommended that an Indian diocese should be constituted. Upwards of \$13,000 were collected for Domestic Missions on Quinquagesima Sunday. Preliminary steps were taken for the erection of a marble tablet to the memory of the late Bishop Griswold, to be set up in Trinity church, Boston.

THE PRESIDENT'S TOUR.—The President, a most of our readers are before this time, doubtless aware, returned directly to Washington, after the funeral of Mr. Legare, leaving his contemplated tour but half completed. His health is again restored. Since his return to Washington, we perceive, by a notice in the *Madisonian*, that the Hon. ABEL P. USHUR, Secretary of the Navy, has been appointed Secretary of State, *ad interim* in place of Mr. Legare.

An order from Mr. Secretary Spencer has also been published, directed to the officers of the Government in the Treasury Department to wear a crape on the left arm for thirty days. The Secretary of War directs that guns be fired every half hour and that the flag be displayed at half staff, at all the military posts of the army, on the day of the receipt of the order, and that the usual badge of mourning be worn for six months.

RUMSELLER'S ARGUMENTS.—On Monday afternoon of last week, at Norristown, (Penn.) Rev. Samuel Aaron, pastor of the Baptist church in that place, was attacked by two men armed with a cowskin, dirk, and loaded pistol. He received about forty lashes with the cowskin, the assailants threatening to kill him if he resisted. The provocation, it seems, was contained in a temperance address which Mr. A. had delivered. One of the assailants keeps a grocery, and the other is engaged in the manufacture of spirituous liquors. They were arrested, and bound over for trial, in the sum of \$5000. These gentlemen of the still have shown quite clearly "what manner of spirits they were of," and they may rest assured that all such arguments, *striking* as they are, will rebound upon the authors and their business.

Fourth of July.

The Anniversary of our National Independence is to be observed in this city with considerable pomp and display. A public dinner and oration, a military parade, fire-works, &c., are to be the order of the day. The Common Council have appropriated nearly two hundred dollars to be expended on the occasion in powder, ringing of bells, &c. This celebration is got up without distinction of party, and it is quite amusing to a disinterested observer to see men, who a few months since, in the heat of their political zeal, were accusing each other of falsehood, duplicity, &c., now heartily co-operating every evening, in making arrangements for a patriotic observance of the nation's birthday.

The Sabbath schools connected with the two Baptist churches are to celebrate the day in their usual way, and we understand that the Sabbath schools connected with the Centre and Fourth Congregational churches, will also have a celebration.

LARGE TELESCOPE.—Messrs. M. H. Paine & Co., of South Leicester, Mass., says the Worcester Spy, "inform us that they are now engaged on a reflecting telescope, whose focal length measures forty feet, and the diameter of the speculum 25 inches. It will be completed in August next, and is said to be the largest in the world. It is entirely of American manufacture, the lenses being ground by themselves, and all the work done on their own premises."

DOG LAW.—The law concerning dogs has been put in force. The law requires that every owner or keeper of any dog, whether resident of this city or not, shall keep such dog so confined that he cannot have access to any person or animals, for the full period of seventy days from June 26. Dogs running at large are liable to be killed, and the owner subjected to a fine of seven dollars.—We advise our friends in the country, when visiting the city, to leave their dogs at home during the warm season.

THE PROPHECIES OF DANIEL AND ST. JOHN, ILLUSTRATED BY THE EVENTS OF HISTORY. By Isaac Taylor Hinton. St. Louis: 1843.

The first number of the series of this work has reached us. It contains 48 pages, 12mo., and contains a history of the first, or Babylonish, and the second, or Medo-Persian empire. The design of the author is to present from the page of history such a clear view of the fulfilment of the chronological prophecies, as shall enable the reader to

True Sources of American Independence.

In the report of Mr. Webster's great Bunker Hill Oration first published, the following pregnant passage was omitted. It is worthy to be written in the records of every American family:

It has been said with very much veracity, that the felicity of the American colonists consisted in their escape from the past. This is true, so far as respects political establishments, but no farther. They brought with them a full participation of all the riches of the past, in science, in art, in manners, religion and literature. The Bible came with them. And it is not to be doubted, that to the free and universal reading of the Bible, is to be ascribed in that age, that men were much indebted for right views of civil liberty. The Bible is a book of doctrine; but it is also a book which teaches man his own individual responsibility, his own duty and his equality with his fellow man.

Bacon and Locke, and Milton and Shakespeare also came with them. They came to form new political systems, but all that belonged to cultivated man, to family, to neighborhood, to social relation, accompanied them. In the Doric phrase of one of our own historians, "they came to settle on bare creation; but their settlement in the wilderness nevertheless was not a lodgment of nomadic tribes, mere resting place of roaming savages. It was the beginning of a permanent community, the fixed residence of cultivated men. Not only was English literature read in English, good English was spoken and written, before the first made way to let in the sun upon the habitations and fields of the settlers. And whatever may be said to the contrary, a correct use of the English language was, on this day, more general throughout the United States, than it is throughout England herself. But another grand characteristic is, that in the English colonies, political affairs were left to be managed by the colonists themselves. There is another fact wholly distinguishing them in character from the Spaniards, that the English language was the one it has distinguished them in fortune, from the colonists of Spain. Here lies the foundation of that experience of self-government, which has preserved order, security, and regularity amidst the play of popular institutions. Had the government been the secret of the prosperity of the New England colonists, with a most remarkable sagacity and a long-sighted reach into futurity, refused to come to America unless they could bring with them charters providing for the administration of their affairs in this country.

Here, then, are the great elements of our political system originally introduced, early in operation, and ready to be developed, more and more as the progress of events should justify or demand.

Escape from the existing political systems of Europe, but the continued enjoyment of its sciences and arts, and literature, and its manners; with a series of improvements upon its religious and moral sentiments and habits; both governments; or the power of passing local laws, with local administration.

Equality of rights.

Representative systems.

Free forms of Government, founded on popular Representation.

The President and suite reached Washington at 11 o'clock on Friday. The Madisonian says that Mr. Tyler's health is entirely restored.

Governor Tucker has summoned the Legislature in Mississippi to meet in special session at Jackson, on the 10th of July.

CANAL TOLLS.—Statement of tolls received at the Collector's office in this city during the third week in June, 1842-3:

1843,	\$6,879 23
1842,	5,614 76
Excess in favor of 1843,	\$1,264 52
Whole amount received up to 23d June, in the same years,	
1843,	\$80 883 79
1842,	76,122 72
Excess in favor of 1843,	\$4,761 07
Merchandise shipped 3d week in June,	1,884,534 11
Flour arrived " "	41,997 16
Wheat, " "	41,535 30

[Albany Argus, 24th June.]

It is stated in the Greenfield Courier, that in Sunderland, Franklin County, Mass. a town containing between 700 and 800 inhabitants, every female who is old enough to write her name, has signed the total abstinence pledge. Every male but 31 has also signed the pledge.

The Bunker Hill made her last trip from Chicago to Buffalo, a distance of one thousand miles, in four and a half days.

TALLAHASSEE.—We learn that the losses sustained by the citizens from the late fire, so far as they can be ascertained by a committee appointed for the purpose, amount to \$420,000. The citizens of the adjoining counties contributed liberally in provisions to the relief of such as were dependent upon their daily labor for subsistence.

YUCATAN EVACUATED.—The schooner Dover reached New Orleans on the 15th, with Sisal dates to the 10th—several days later. The war has closed; the Mexican troops evacuated the eminence near Campeche, and were to leave Sisal and Telchac as soon as they could procure transports to convey them to Laguna or Tampico. The Mexicans regret the departure. Durr, Coutts, Magnate, a Frenchman, but failed. The Yucatecos had retired from their forts and dismantled their guns.

Com Moore was to sail shortly with the Texan fleet for New Orleans or Galveston.

Among the curiosities at the Niagara Falls, is a clock which keeps excellent time, and goes by water. It was invented and kept in operation, by a young man who keeps a curiosity shop near the bridge.

The Madisonian, of Saturday evening, contains the official announcement of the appointment of the Honorable Abel P. Upshur to the post of Secretary of State ad interim.

Nearly 1,000 persons arrive daily at the great Depot at Boston, from all quarters. The regulations are here so excellent, that thieves are discouraged and no robberies take place, and are not even attempted. They (the thieves) are under the necessity of leaving for New York, for the absence of all regulations ensures them good business.

—Best paper.

Mr. Cooke, Jr., who has been for the last week on trial at Norfolk, Va., for the murder of Melzar Gardner, was acquitted by the jury after a short absence.

A lad named Sylvester Fulkerson, aged about 13 years, came to his death on the 31st ult., at Itasca, N. Y., in consequence of having eaten a quantity of the cicuta, commonly known as wild parsnip, which he had mistaken for spikenard. He survived only about four hours after having partaken of the poisonous root.

The St. Louis Republican of the 13th, chronicles the escape of several prisoners from the jail at Jefferson on the 10th. They had managed to obtain some Bowie knives, armed with which, they rushed upon the guard, knocking him down and made off. One, called Buffalo Bill, was fired on by another guard and killed. He is believed to have been engaged in the murder of Major Floyd, at St. Louis.

The Canada Mission have published their report, in which they state that during the year 1842, fifteen hundred slaves escaped from their masters in the United States, and are now in Canada.

About four hundred Mormon men and women, with no less than one hundred children, passed through Louisville on the 11th instant, on their way to Nauvoo. Another party, somewhat smaller, passed by the same place three or four days previous.

A RELIC OF THE REVOLUTION.—Died, at Derry, N. H., on the 8th inst., Major George Burnham, in the 94th year of his age.

He served in the Continental Army through the entire Revolutionary struggle, without a single furlough, even to visit his friends, and was engaged in most of the battles of the Revolution. He was possessed an intellect of a high order, which he retained in an extraordinary manner to the latest period of his life.

One of the tricks played by the harpies along the Canada upon poor emigrating going west, is to give them notes of worthless Western Banks, representing that Eastern notes cannot be passed at the West.

Correspondence of the New Haven Palladium.

Death from Corn-Doctoring.

Essex, June 19, 1843.

Messrs. Editors.—During the last fortnight, there have been four men, (I believe is the number,) through our borough and the other parts of the town of Saybrook, calling upon every family, as they have scattered themselves over our township, and professing to cure corns. Their application is an acid.—I believe a combination of the Nitric and Muricic. By applying this acid, a drop every few minutes, the corn is eradicated in the course of an hour or two. But the consequences are most disastrous. I know not the result in other places, but in our township, in Saybrook, in Deep River, and in the Borough of Essex, a number of persons are very seriously, and in some cases even dangerously ill. And one, Mr. Justus Williams, a very respectable citizen, and a most exemplary and worthy member has been hurried into eternity after enduring the terrific agonies of that dreadful of all diseases, the lockjaw. Two little daughters—now fatherless and motherless—and a large circle of friends, are left to bewail the consequences of his patronage of these unknown and irresponsible travelling doctors. Our physicians are now exerting their skill in preventing the same results in the case of others now sick amongst us.

We learn that on Tuesday afternoon, the house of M. Asheff Peck, in Farmington, was consumed by fire, together with all its furniture.

The Locusts prevail through Morris as well as Essex county, N. J.

Harvest has commenced in some parts of Virginia. The wheat crop is said to be unusually good.

The editor of the Philadelphia United States Gazette, has ascertained while in Boston a few days since, that within ninety days, 40,000 packages of domestic cottons have been exported; and ships for China, instead of going out in ballast, were compelled to reject much freight at \$1 per ton.

MAN HUNG IN MISTAKE.—An anonymous correspondent of the Macon (Geo.) Messenger, says that some time since a gentleman from Alabama, who put up at Union Hall, Forsyth, said that a negro was recently arrested for an offence, when he confessed that he some time since neglected, and then hung a white female, near Milledgeville. He said that he choked her first, and finding that she was so near gone, he concluded to hang her, in which situation the body was discovered. The negro also stated that Mr. Johnston was executed for the supposed murder, and that he was an innocent man, that he himself had committed the murder, and that no other person was concerned with him.

A German paper says that death caused by Prussic acid is only apparent. Life is immediately restored by pouring acetate of potash and common salt, dissolved in water, on the head and spine.

Marriages.

In this city, on the 25th inst. by Rev. J. S. Eaton, M. Edward Cook, of Windsor, and Miss Nancy Rudge, of this city.

In this city, on the 22d inst., by Rev. Dr. Hawes. Dr. P. M. Hastings, of Clinton, N. Y., and Miss Jane Sheldon, daughter of Mr. Charles Sheldon, of this city.

In Suffield, by Rev. A. C. Washburn, Mr. Addi Grigwold, and Mrs. Mary Penmont, all of Suffield.

In West Hartford, June 21st, by the Rev. J. Bragg, Capt. E. M. Knight, and Ann M., daughter of David Stedden, Esq.

In Alexandria, D. C. on the 14th inst., by the Rev. N. Danforth, Rev. Rufus Wheelwright Clark, of Portsmouth, N. H., and Eliza, youngest daughter of the late Rev. William C. Walton, of this city.

Deaths.

In this city, on the 20th inst. Mary Elizabeth, daughter of Mr. Jacob N. Torrey, aged 17.

In this city, on the 25th inst. William R. Boardman, D. aged 34.

In this city, on Monday morning last, Bridgett Lake, aged 43.

In Colebrook, on the 16th inst. Capt. John Thomas, aged 83.

In Westfield, Mass. 15th inst. Mr. Abel Griswold, aged 84.

In Barkhamsted, June 20th, a son of Mr. Bela Squin aged 5 years.

In Enfield, on the 7th inst. Mr. George Allen, aged 53.

Receipts for the week ending June 28.
Lewis Trask, 1 00; R. Crane, 2 00; J. Weston, Esq. 15 17; W. Forbes, 2 00.

Removal.

THE stock of Books, Stationery, &c. formerly at No. 6 Asylum street, is removed to No. 126 Main street, first door north of the Centre church.

Among the books just received are,
Keys of the Kingdom of Heaven, by John Cotton.
No Fellowship with Romanism, by Enoch Pond.
Congregational Order.
The Podagist Reclaimed, by Samuel Frenness Prime.
The Young Paragonizer, by James Marshall.
Harriet Fisher, or the Missionary at Home.
The Chief End, or Great Business of Time and Eternity.

Life of Wm. Gibbons.
Advice to an Inquirer.
Singing of Death Removed.
Early Piety.
Sarah Liddeter.
Sketches of Lydia G.
Sequel to Little Henry and his Bear.
Coronation.
Little Captive Maid.
Manual for the Sick.
Memorial of Edith.

JOHN C. WELLS, Agent.

All the publications of the American Sunday School Union, and of the Massachusetts Sabbath School Society, are received at the above Depository, immediately after being issued.

J. C. W. has also for sale, a very general assortment of books, suitable for Sabbath schools.

June 30 16

WRITING INK.

ONE ounce bottles Blue Ink,	3 cts.
2 " " " "	4 "
4 " " " "	6 "
1 pint " " " "	12 "
1 pint " " " "	18 "
2 oz. Black Ink, " "	4 "
" " " " " "	6 "
1 pint, " " " "	10 "
1 quart, " " " "	20 "
Small bottles (Red) " "	6 "
" " " " " "	8 "
4 oz. " " " "	16 "

For sale at the Bookstore 1st door north of the Centre church.
JOHN C. WELLS, Agent.
June 30, 16

MUSIC.

THE next half Quarter of Mr. LELAND'S Singing School will commence on Monday Evening, the 24th of June, at his Music Room, No. 85 State street, over I. D. Bull's store. The class will be composed of those that have given some attention to the rudiments.

A class for those that have not attended to the rudiments will commence soon.

N. B.—A. L. has a large assortment of Musical Instruments, Violin and Bass Viol strings, of the best quality, Instruction Books, &c., all of which will be sold low for cash.
June 23 No. 15.

BOYS' AND GIRLS' MAGAZINE

—Beautifully embellished with Colored and other Extra Engravings by the best Artists. The work is edited by Mrs. S. COLMAN, assisted by Rev. JACOB ABBOTT, T. S. ARTHUR, and other eminent writers for children. It is published monthly, at 12 1/2 cents a number. \$1 25 a year, or four copies for \$5.00, in advance. One sheet periodical—postage under 100 miles, 1 cent. Subscriptions received by GURDON ROBINS, 180 Main st. Hartford, March 24, 1843.

Poetry.

Death-Bed of a Slaveholder.

BY SUSAN WILSON.

They had departed—they who lately stood
Beside the death-bed of an aged man,
To witness his last act; his trembling hand,
(Then, when he felt that he was leaving all
His earthly treasures,) traced his signature
To rich bequests of money, houses, lands,
And—when the hour of his death came,
By palsy stricken, when he felt his heart
Ere long must cease to beat, to others he
Soured the power, (soon to pass from him),
Of holding fellow men in slavery.
And then he slept—the excitement past, he sank
Into a deep, long slumber; but there still
Was one who watched beside him, holding there,
Communion with her own soul and Heaven.
She felt the deep, the speechless grief, that wrings
With overwhelming agony, the heart
To which such trials come,—and she had prayed
For resignation, and for strength, and they
Were mercifully granted her; she felt
Her Heavenly Father still would care for her,
And to a high, a sacred duty, then
She turned.

Her sire awoke, thankfully
She marked the light yet beaming in his eye,
Performed each needful office, then with low
And faltering voice, "Father!" she said, "My child,
And what's that thou speakest? is aught upon thy mind?"
"There is, my father!—yes, there is,—I'd ask
To whom you've willed your slaves?"—"My Isadore,
It is not like you, to concern yourself
With such affairs,—but I have well nigh done
With all of earth, and dear one, not from you
Wish I could release them,—twenty-five I give
Your mother, thirty to my oldest son,
And to your younger brother twenty-five.
To you, my child, a portion will be paid,
Giving you wealth at your command alone."
"Thanks, dearest father!—yes, kind as you are,
And ever have been, I one favor more
Would ask."—"My daughter, why disturb me thus?
The close of life so near?"—"It pains me much,
But I must speak,—my father, will you grant
My one request?"—"I will, my child."—"I ask
You, then, to give your slaves to me,—no more
I wish of your possessions."—"Why, my girl,
They are not worth half I have given you,
And would to you be useless."—"No, oh no! The
Moment they are mine, they shall be free,
And then, dear father, when your soul is called
To judgment, there will be no record of
Your having doomed to hopeless slavery
Your fellow beings."

To that old man's brow
A dark shade came, and minutes passed away,
In which he spoke not. Then he said, "So short
My time,—call my physician, Isadore."
He was obeyed, and anxiously enquired,—
"May I yet hope to live three hours more?"
The answer cheered him, and his latest hours
Were blest by penitence and hope—he gave
Freedom to all his slaves!

And Isadore—
The gold he left her was the smallest part
Of her inheritance; the gratitude,
The warm affection of the disinherited,
Were hers for life. And they—did they go forth
To northern streets and alleys, indigent,
Poor, and dependent? Or were they allured
By false, but specious tales, to leave their home,
Their country, seeking a more genial clime,
Finding but misery and early graves?
No, no, they are what others have been; what
Thousands beside would be, with such a friend,
Industrious, faithful—toiling cheerfully
For those by whom, but for that gentle girl,
They had been held in bondage; and they, too,
Her brothers, bless her, feeling that the guilt,
Once theirs, is now removed; and proving too,
By thousands added to their former store,
What gain is theirs, who from the laborer
Withhold not his reward.

Miscellaneous.

From the Salem Register.

Non-Resistants.

A correspondent of "The Liberator" furnishes some facts in regard to a sect among the German population of our country, called Menonites, which are new and interesting. These Menonites are the followers of Meno Simon, a seceder from the Catholic church, and contemporary with Luther. They are all Germans, very few of them speaking English, and are to be found, some in Erie co., N. Y., some in Ohio and Maryland, but principally in the centre of Pennsylvania, in Lancaster, York, and Dauphin counties. Altogether they number about one hundred and twenty thousand.

Their religious sentiments are pretty much the same as those of Friends, except that they hold to baptism by water. They are opposed to all war, aggressive or defensive. In this respect they go beyond Friends, and embrace the "non-resistance" principle to its fullest extent. They are opposed to all human governments that are based upon the force or life-taking principle. For this reason, they uniformly refused to vote at any election for State or Township officers.

In one district of Lancaster county, where they are a majority of all the voters, they have not had a constable for the last twenty-five years. During the Revolutionary War they refused to take sides, either with the King or the People; and for this they were denounced as Tories, and their goods and property confiscated. Yet they made not the least resistance, but ministered to the wants of the soldiery of both parties, when they came among them. After the Hessians were taken prisoners at Trenton, they were ordered to the interior of Pennsylvania. The kindness and persuasion of the Menonites took all the war-spirit out of them; they settled among this sect, married their daughters, and became thereafter good and peaceable citizens. Of course the Menonites are opposed to Slavery. Those in Maryland till their farms by free labor alone. Many of them have lately gone into Maryland; and that State, pleased with this system of farming, has encouraged their emigration into it.

From the Montreal Missionary Recorder.

A Startling Fact.

Not long since, a Roman Catholic young woman received serious religious impressions, and she determined, after a very diligent examination of the Scriptures, to renounce the religion of the Romish Church.

The priest of her parents deprived them of the partial Sacrament of the Lord's Supper, and declared that he would continue to do so, until they had prevailed upon their daughter to return to the church—he also expressed a desire to receive a call from the young woman. She called accordingly upon him, and informed him that her parents were not concerned in her change of views, but had done all in their power to bring her back to Popery.

In the conversation which followed, the priest exerted himself to persuade her that she was in error, but in vain. At length, he inquired if she

was willing to enter into the church, and before the altar, ask God to bless her in her present course. She replied that she was, and they proceeded together to the church, where she poured out her heart in unaffected and earnest prayer, that God would smile upon her endeavors to know and to do his will, and that he would bring her parents to see the errors into which they had fallen.

The priest, amazed at her resolution and steadfastness, seemed to experience a sudden change, and told her to go forward—if she thought she was right, to continue as she had begun. This she has done, and is now on the point of connecting herself with a Protestant church, as a believer in Christ.

In the early stages of her seriousness, a young man, a Romanist, was authorized by her parents, to decoy her back into the bosom of Popery, by the offer of marriage, but the attempt was unsuccessful. Afterwards, when she became more confirmed in her views, this young man came to her employers, with a burdened conscience, which he hoped to relieve, in a measure, by confession, and declared that he had been authorized by her parents, a priest consenting, to offer his hand to the young woman, and if he could not succeed in making her a Roman Catholic by any other means, to seduce her.

We could not believe this except on the most credible testimony. As it is, we cannot doubt.—A harlot, we might infer, is more at home in the Roman Catholic than in the Protestant Church, in the view of Romanists themselves, but it is most distressing to find that such criminal and detestable acts are employed, and that the interests of immortal souls are sacrificed, that the ranks of Popery may be kept unbroken.

Who is not aroused from his sleep? What Protestant can stand by in inaction, and witness the perpetration of such enormities in the sacred name of religion? We have another fact of much the same description, but we will reserve it for a future occasion.

Nonsense.

A writer under the initials of J. C., has been writing 'A defence of Slavery' in the Pathfinder. He has ideas, but his language is as esquimauxish as that of Alcott, the Transcendentalist. We know of but one man that can beat him—he is O. A. Brownson. He, in a late letter to the Pathfinder, talks in this strain. We give a specimen of the three great men:

Brownson.—"Our unity has been but in our duty, which results in a trinity, or in multiplicity." Sublime!

Alcott.—"All Love is of Genesis." Doubtful? J. C.—"Massification and obliteration do not constitute reconciliation!" Do not? Eh!

Now we appeal to you, dear reader, and ask, if you are not wise. If to write such stuff is to be a great man, we write ourself down in the category, instant. See. "Purported identification is not a sure indication of great intellectualization." There! do not the rays of heaven's light mark us as taking rank? Seriously, why will great men act like fools?—*Liberty Press.*

Fighting for Nothing.

In a biographical notice of Whipple, one of the signers of the Declaration of American Independence, which appeared in a late number of the Exeter News Letter, we find the following interesting anecdote:

He was at the capture of Burgoyne, and in that expedition had with him a slave, a native African and one whom he had imported himself. It would not have answered in most cases for a slave to whisper so bold a notion to his master; but when the General admonished his servant to be a brave fellow in battle, and fight like a hero, Prince made him a very sensible remark, that he did not want to fight for nothing. "Fight for nothing," said the General, "we fight for our country and liberty!" "And I could fight for liberty, too," he answered, "but there is no liberty for the poor slave."

Whipple felt the force of this remark, and made his slave a freeman on the spot. Prince was afterwards a brave soldier and did his duty like a man. Nor was he by any means the only brave soldier with a black skin, in the war of the Revolution.

ANECDOTE OF GENERAL PUTNAM.—"And brave old Israel Putnam, too, he must needs be assailed by you envious burghers! Now I have nothing to do with the long process of argumentation which goes to make him a coward; but I have a fact to relate which is sufficient for my belief, that Putnam was a brave soldier, and a true friend to his country. Do you remember to have met with the name of General Pomeroy?—old Seth Pomeroy, the hero of Louisbourg?"

When the news of the gathering of Boston came to this old man of five and seventy years, he was resting from his laurels (well earned in the hard contests of Lake George and Nova Scotia) in the bosom of a family happy as ever dwelt on the banks of Connecticut. Mounting his horse, with his gun and powder horn, he immediately started for the rendezvous; and although he was ninety miles distant, he arrived, by the aid of another horse borrowed on the way, when his own failed him, in less than twenty-four hours, upon the bank of the Charles river, on the morning of the battle of Bunker's Hill.

As he came in the sight of the field, the balls from the British ships were flying thick and heavy across the way he had to pass. Hesitating a moment, he bethought him of the borrowed horse, and dismounting, said to a bystander, "Take this horse to—, I'll go over on foot!" you attempt to walk over the Neck; why don't you ride?" With an honesty that always characterized him, the old hero replied: "The horse is not mine; I'll go on foot!" And he did; arrived safely upon the hill; took command of the recruits; fought stoutly with his men; and was the last man of the last company who retreated from the ground.

Now old General Pomeroy said, as I can prove by twenty witnesses, that Israel Putnam fought in the Battle of Bunker's Hill; and, Bancroft to the contrary, that is enough for me. I am sure he was not a coward. And as the old veteran himself said, when they told him that Washington had capitulated at the Delaware, "I don't believe it, I can't believe it, and what's more, I won't believe it!"—*Knickerbocker for June.*

POPULATION OF ROME.—We learn from an exchange paper, that the past year is the first since 1820, in which the population of this city, instead of increasing, has diminished. Owing to the prevalence of an epidemic, the number of inhabitants fell off from 156,000 to 148,000. This population is made up of 34,450 families, 31 Bishops, 1439 Priests, 2012 Monks, 1466 Nuns, and 221 Heretics, Turks, and Infidels, independently of Jews.—*Church Chronicle.*

PUBLIC ACTS,
OF THE STATE OF CONNECTICUT.

PASSED MAY SESSION, 1843.

No. 16.

An Act extending the process of Foreign Attachment.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That whenever the goods or effects of a debtor are concealed in the hands of his attorney, agent, factor, or trustee, so that they cannot be found or come at to be attached, or where debts are due from any person to a debtor, it shall be lawful for any creditor to bring his action against such debtor, and insert in his writ a direction to the officer to leave a true and attested copy thereof at least fourteen days before the session of the court to which it is returnable, with such debtor's attorney, agent, factor, trustee, or debtor, at the place of his or their usual abode; and it shall be the duty of the officer serving such writ to leave a copy thereof according to such direction, and from the time of leaving such copy, all the goods and effects in the hands of such attorney, agent, factor, or trustee, and any debt due from such debtor to the defendant, shall be secured in their hands to pay such judgment as the plaintiff shall recover, and may not otherwise be disposed of by such attorney, agent, factor, trustee, or debtor.

Sec. 2. That the proceedings under the above section of this act shall be the same as are prescribed by the act entitled "An Act authorizing the collection of debts by Foreign Attachment," and the several acts in addition thereto and alteration thereof, and nothing in this act shall be construed to authorize the taking by virtue of any foreign attachment any debt under ten dollars, which shall have accrued by reason of the personal services or labor of the persons to whom the same may be due; and when the debt due as aforesaid to the debtor in the process of foreign attachment exceeds ten dollars, the excess over that sum only shall be taken.

NOTES BILLINGS, Speaker of the

W. S. HOLMES, President of the Senate.

Approved, June 7, 1843.

C. F. CLEVELAND.

No. 17.

An Act in addition to an Act entitled "An Act for encouraging and regulating Fisheries."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That if any person or persons shall set, use or draw any drift, drag or gill net, or aid or assist therein, in, upon or across any part of the Housatonic river below new Milford falls in said river, at any time between the first day of April and the first day of July, in each year, such person or persons shall forfeit and pay a fine of fifty dollars to the treasury of the county where the offence shall be committed. And every such drift, drag or gill net so set, used or drawn in said river, contrary to the provisions of this act, shall be deemed a common nuisance, and may be taken, abated or destroyed by any person or persons as such.

Approved, June 6, 1843.

No. 18.

An Act in addition to and in alteration of an Act entitled "An Act concerning Fences and Common Fields."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That whenever there is not or shall not have been a division fence between any two adjoining proprietors, whose lands are otherwise enclosed in severalty, or when, by distribution, sale or otherwise, a particular enclosure shall be divided between two or more proprietors, and either shall desire to have a division fence erected between him and the adjoining proprietor, or proprietors, and the parties cannot agree, it shall be lawful for any two of the fence viewers of the town where such land is situated—and if the same is situated in more than one town, then for one fence viewer from each town in which it is situated—to view said dividing line, first giving reasonable notice of the time when they will meet for that purpose, to said proprietors—and if said fence viewers shall deem it reasonable that such fence should be erected at the expense of each of said adjoining proprietors, they shall divide and stake out said line and assign to each his portion thereof, and fix and limit a time within which the fence thereon shall be erected; and it shall be the duty of each proprietor to erect on the portion of said line so set to him, a lawful fence. And if either of said proprietors shall make his portion of said fence, and the other proprietor or proprietors shall neglect to build his or their portion, within the time limited as aforesaid, said fence viewers may build the same, or may authorize or direct the proprietor who has erected his portion, to build the same, and when said fence is so built, by said fence viewers, or by said proprietor, they, or he, may recover the expense thereof and the fees of the fence viewers therefor, in an action of Debt of this nature.

Sec. 2. Whenever by sale, distribution, partition or otherwise, a particular enclosure shall be, or has been divided between one or more proprietors, and the parties interested cannot agree respecting a division of the existing fences, it shall be lawful for any owner of any such divided portion of such enclosure, to call out any two of the fence viewers in the town where such fences are situated, and if the same are situated in two towns, one of said fence viewers shall be from each town—and said fence viewers shall view said lines of division fence, and make such divisions and appointments thereof as may be necessary to do justice to all the parties, and shall award that such of the parties pay, and such others receive such sums, as in the judgment of such fence viewers shall be just and reasonable, to be recovered in an action of debt. Such award shall be in writing, signed by said fence viewers, describing such divisions and appointments, and limiting a time for the payment of the sums awarded, and shall be recorded in the records of the town or towns where such fences are situated. And said appointments and award shall not be invalid, in consequence of any inaccuracy, if the location of such division, the respective parties and the sums awarded, can be understood.

Sec. 3. It shall not be lawful for any person to throw his or her enclosures open to the commons without the assent of a majority of the fence viewers of the town or towns where the same is situated, in writing first obtained and recorded in said town or towns.

Sec. 4. Nothing herein contained shall extend to enclosures in common fields.

Sec. 5. So much of the Act to which this is in addition and alteration, as is inconsistent herewith, is hereby repealed.

Approved, June 7, 1843.

No. 19.

An Act in addition to an Act entitled "An Act concerning Fences and Common Fields."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That in making a worm or crooked rail fence between adjoining proprietors, each proprietor shall be allowed to set one half of the width on each side of the dividing line, upon the land of the adjoining proprietor, provided it does not exceed three feet from the dividing line.

Sec. 2. So much of the second section of the Act to which this is an addition and alteration as is inconsistent with the provisions of this act, be, and the same is hereby repealed.

Approved, June 6, 1843.

No. 20.

An Act in addition to an Act entitled "An Act prescribing the number of Jurymen for each town in this State."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the town of Rocky Hill, in Hartford County, shall be, and is hereby entitled to select six Jurymen and no more, in the manner and for the purposes prescribed in the act regulating Civil

Actions; and that the town of Wethersfield shall hereafter be entitled to select twelve Jurymen and no more.

Approved, June 7, 1843.

No. 21.

An Act in addition to and alteration of an Act entitled "An Act prescribing the number of Jurymen for each town in this State."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the town of Westport, in the county of Fairfield, shall be, and is hereby entitled to select nine Jurymen and no more, in the manner and for the purposes prescribed in the act regulating Civil Actions; and the town of Fairfield shall be entitled to thirteenths of the same in a newspaper published in Hartford, ten Jurymen and no more, any law to the contrary notwithstanding.

Approved, June 6, 1843.

No. 22.

An Act in alteration of an Act entitled "An Act concerning Grand Jurors."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That any three grand jurors of any town may and shall have and exercise all the powers granted to the whole of the grand jurors of any town by virtue of the sixth section of an act entitled "An Act relating to Grand Jurors."

Approved, June 7, 1843.

No. 23.

An Act in addition to an Act entitled "An Act to regulate the election of Senators, and to divide this State into districts for that purpose."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the town of Rocky Hill, in the county of Hartford, shall be and remain a part of the first Senatorial District.

Approved, June 7th, 1843.

No. 24.

An Act in addition to and in alteration of sundry Acts for forming and conducting the Military Force.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That the provisions of the Act of 1832, to which this is in addition, empowering the Captain General to grant commission to persons chosen to office in companies organized during the recess of the General Assembly, be extended to officers chosen by any company of militia in this State.

Sec. 2. Returns of officers of military companies chosen during the recess of the General Assembly, shall be made to the Adjutant General, and if within fifteen days there shall be no objections or remonstrance to the same, commissions may be granted as aforesaid.

Sec. 3. That in case of any remonstrance against granting commissions to officers chosen during the recess of the General Assembly, the same shall be referred to the Major General commanding the Division in which the election was held; who, after having first given notice to all persons interested, shall hear and decide in the matter of said choice, and if found to be illegal, order a new election.

Sec. 4. That so much of the Acts for forming and conducting the Military Force as is inconsistent with the provisions of this Act, be, and the same is hereby repealed.

Approved, June 7, 1843.

No. 25.

An Act in addition to an Act entitled "An Act accepting the Deposit of a portion of the Surplus Funds belonging to the State of Connecticut, for the safe keeping thereof, and appropriating the interest accruing therefrom for the promotion of Education and other purposes."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the Treasurers of the several towns in this State be, and they are hereby authorized, upon the receipt in full of the principal and interest of any loan of any part of the town deposit fund, with the assent of the managers of said fund for said town, to execute an assignment of any security held for such loan, and convey to such assignee the legal title to the premises mortgaged to secure the payment of such loans.

Approved, June 2, 1843.

No. 26.

An Act in addition to the Act entitled "An Act relating to Guardians and Minors."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That it shall be the duty of all guardians of minors to render their accounts against their wards, for adjustment, together with the particulars of the estate of such wards, before the Courts of Probate respectively having cognizance thereof, at least once in every year during the continuance of their guardianship; and in case any guardian shall have neglected to render his account and statement as aforesaid, it shall be the duty of such court to make order therefor.

Sec. 2. Be it further enacted, That whenever it shall appear, on the adjustment of the account of any guardian as aforesaid, that there is a balance of the money of the ward in the hands of such guardian, it shall be the duty of the Court of Probate to order such guardian to place the same at interest, in the name of the ward, on good mortgage security of at least double the value of the amount lent on such mortgage, or by deposit in some Savings Bank in this State, or to lay out the same in the nurture, education, or advancement in marriage of such minor, as the Court of Probate shall direct or approve, and to render his account thereof at such time as such court shall prescribe.

Sec. 3. That all persons appointed by the Court of Probate to sell the lands of minors, who have sold the same, shall render to the Court of Probate, once in each year, his or her account against his or her ward, together with the particulars of the fund or property in his or her hands. And if the person so authorized to sell shall neglect annually to render such account, it shall be the duty of said Court to make an order directing him or her so to render his or her account.

Sec. 4. All conservators appointed by the Court of Probate or County Court, shall render annually to the court where they were respectively appointed, his or her account with his or her ward, and of the particular situation of the ward's estate.

Approved, June 2, 1843.

No. 27.

An Act in addition to an act entitled "An Act to aid in the construction of the Housatonic Railroad."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That the commissioners appointed upon said road pursuant to the act to which this is an addition, shall, before entering upon the duties of their appointment, give bond to the treasurer of this State in the sum of forty thousand dollars, with one or more sufficient sureties, conditioned for the faithful discharge of their duties as commissioners as aforesaid, which said bond shall be approved by one of the judges of the Superior Court, before the same shall be effectual, held a failure to give such bond within thirty days after the rising of this Assembly shall be deemed a refusal to accept said appointment.

Sec. 2. Before said bond shall be approved by said Judge, five days notice shall be given to the President of said corporation to appear before said Judge at such time and place as shall be designated, to be heard relative to the sufficiency of the proposed sureties on such bond.

Sec. 3. In case of a breach of said bond, suit may be brought in the name of such treasurer, in any county where either of the obligors reside, for the benefit of all persons interested in the subject matter thereof.

Approved, June 7, 1843.

No. 28.

An Act relating to the Housatonic Railroad Company.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That the Housatonic Railroad Company be, and it is hereby authorized, for the purpose of discharging its liabilities, to sell or dispose of all or any part of said surplus and forfeited stock, in such way and at such rates, and on such terms as shall be determined on by the stockholders of said Company, at a special meeting to be called for that purpose by the Board of Directors, notice of which meeting signed by the Secretary, shall be given by publication thereof, at least ten days inclusive, before the day of holding such meeting, in the newspapers published in Bridgeport and Litchfield. Provided, That no part of said surplus and

forfeited stock shall be sold at a less rate than fifty dollars per share and that the amount of such sales shall be sufficient to redeem the whole amount of notes outstanding against said Company, certified by the commissioners on said road, and that the avails of such sales shall be placed in the hands of said Commissioners, and be by them applied to the redemption of such notes, and provided further, that such sale shall be made and completed on or before the first day of Sept. next.

Sec. 3. And be it further enacted, That the purchasers of so much of said surplus and forfeited stock as shall be sold in pursuance of this act, shall be entitled to a dividend of three and a half per cent. annually, payable in semi-annual dividends out of the net earnings of said Road before any dividend shall be declared or paid to the other stockholders of said Company.

Sec. 3. Be it further enacted, That in case said stock of said company is not disposed of prior to said first day of September, as herein before provided, and said company shall not at that time have redeemed the entire amount of certified paper issued by said company, or provided for the same to the satisfaction of the holders thereof, it shall be the duty of the commissioners on said road, to sell for cash on or before the first day of December next, the whole of the property vested in them for the redemption of said certified paper, or so much thereof as shall be necessary to redeem the same, agreeably to the provisions of the act now in force relating to said Housatonic Railroad Company, and shall forthwith apply the avails to the redemption of said paper.

Sec. 4. And be it further enacted, That in the event of a sale of the property of said company or any part thereof, by the commissioners, by virtue of the provision of the act entitled "An Act to aid in the construction of the Housatonic Railroad," and the act in addition thereto, the purchasers thereof, shall have the right to organize a company according to the provisions of a statute law of this State, entitled "An Act relating to joint stock corporations," entitled to all the privileges, and subject to all the liabilities specified in said act. The capital stock of said Company may consist of any number of shares of one hundred dollars each, not exceeding the capital stock of the Housatonic Railroad Company.

Sec. 5. Be it further enacted, That so much of the Act passed May 1839, or of any other act, as authorizes said Housatonic Railroad Company to issue notes payable on demand, intended for circulation, or to utter, issue or emit any bill of credit, or make or endorse any note, promissory writing or note, bill of exchange or order to be issued as a general currency of medium of trade as in lieu of money, be and the same is hereby repealed; and this act may at any time be altered, amended or repealed by the General Assembly.

Approved, June 7, 1843.

CHARLES ROBINSON, —Attorney and Counselor at Law, Solicitor in Chancery, Notary Public, Commissioner for the States of New York and Maine, Also agent for the North American and Hudson Insurance Companies of New York. Office, corner Chapel and State streets, New Haven.

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